

I offer granāma unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrimati Rādhikā, He is munificently bestowing kṛṣṇa-prema, the rarest of all gifts.

Invocation

O Gurudeva, you are so merciful. I offer my humble pranāma to you and am praying from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

I offer pranāma unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

A few words...

When Sri Kṛṣṇa disappeared from the rāsa-sthali, the gopis of Vraja sang a song, weeping in separation from Him. As the song reached His ears, His heart melted. He could no longer hide Himself. At once He manifested His enchanting form, which steals even the mind of Cupid, and humbly stood before them like an offender.

Their song of separation, Gopi-gita, is as follow:

1) The gopis say, " O most beloved , because of Your birth in this land of Vraja , the entire area has become more glorious than Vaikuntha and other planets . It is for this reason that Lakṣmi , the goddess of beauty and wealth , eternally decorates it with her presence . O beloved , in this most blissful land of Vraja , it is only we gopis who are not happy . We maintain our lives solely for Your sake , being extremely anguished in separation from You , and are wandering from forest to forest in search of You . Therefore , please , appear before us now .

Gopi-Gita (1)

gopya ūcuh

gayati te' dñikan janmanā vrajah
śrayata indirā śaśvad atra hi
dayita dr̥śyatām dikṣu tāvaktas
tyayi dñktasavas tvām vicinrete

(2)

O Kṛṣṇa, master of amorous pleasure,
O bestower of benedictions, we are Your
unpaid maid-servants. You are killing
us by the glance of Your eyes that
steal even the proud beauty of the whorl
of supremely enchanting, highly born
lotuses that blossom exquisitely in ponds
during the autumn season. Is killing
by a glance not considered murder in
this world?

Gopi-Gīta (2)

śarad - udāsaye sādhu - jāta - sat -
sarasi jodara - śri - muṣā dr̥śa
surata - nātha te 'sulta - dāsikā
vara - da nighnato neha him vadhan

O crest-jewel among men, time and again
 You saved us cowherd maidens from the
 grip of death - from the poisonous water
 of Kāliya-hrda in the Yamunā where
 the serpent Kāliya resided, from the python
 Aghāsura, and from the rain and terrible
 storm of Indra. You saved us from the
 whirlwind demon Trṇavarta, from the
 firing of Indra's thunderbolts, from
 the dreadful forest fire, from the bull-
 demon Arisṭasura, from the son of **Maya**
 named Vyomāsura, and from every other
 kind of threat.

Gopi-Gita (3)

visa-jalāsyayād vyāla-rākṣasād
 varṣa-mārutiād vaidyutānalāt
 vṛṣa mayātmajād visvato bhayād
 rśabha te vayai ratiśitā mutuḥ

(4)

O friend, it is absolutely certain that
You are not only the son of Yasodā ;
You are also the Supersoul who resides
in the hearts of all living beings. In
response to the prayer of Lord Brahmā,
You have appeared in the dynasty
of devotees in order to protect the
universe.

Gopi-Gita (4)

na khalu gopitā - nandano bhavān
akhila - dehinām antarātma - dr̥ki
vikhanaśārthito viśva - guptaye
sakhi udayivān sātvatām kule

(5)

॥ O crest jewel of the Yadu dynasty,
O beloved, Your lotus hand grants
fearlessness to those souls who, terri-
-fied by the cycle of birth and death,
surrender to Your lotus feet. O fulfi-
-ller of our desires, please place on
our heads that very lotus hand, whic-
-h grants fearlessness and which
accepted both the hands of Lakṣmi.

Gopi-Gita (5)

viracitābhayam vṛṣṇi - dhūrya te
caranam iṣusām samsṛter bhayāt
kara - saroruhām kānta kāma - dām
śirasi dhiehi nah śri - kara - graham

(6)

O You who destroys the sorrows of the residents of Vraja ; O best among heroes , the beam of whose mere smile shatters the pride of Your near and dear ones , which arises from good fortune , and from the sulky mood (māna) arising from that pride .

O dear friend , please fulfill the desire of Your maidservants . At least this once , kindly show us helpless girls Your attractive lotus face and make us happy .

Gopi - Gita (6)

vraja - janārti - han vira yositām
nija - jana - smaya - dhvamsana - smita
bhaja sakhe bhavat - kinkarish sma no
jalarnihānanam caru darsaya

Your lotus feet remove all the past sins
 of embodied beings who surrender to
 them, and they chase after the cows
 and calves that graze in the pastures.
 Those lotus feet are the abode of
 Lakṣmi-devī, the goddess of wealth
 and beauty, and You placed them
 even upon the hoods of a serpent
 (Kāliya). Please place those very
 lotus feet upon our breasts, and
 subdue our sufferings that have
 arisen from the lust in our hearts.

Gopi-Gita (7)

pranata - dehinām pāpa - karṣanam
 tṛṇa - carānugamī śrī - niketanam
 phani - phanārhitam te gadāmbujam
 kṛnu kuceṣu nah kṛndhi hrc - chayam

(8)

○ lotus-eyed one, we are bewildered
by Your sweet voice, replete with
enchanting words that capture even
the minds of scholars who are clever
and expert in raga. ○ hero, we
gopis are Your maidservants who
carry out Your every order. Please
restore our lives with the divine
ambrosia of Your lips.

Gopi-Gita (8)

madhurayā girā valgu - vākyayā
buddha - manojñayā pustakareksana
vidhi - karir imā vira muhyatir
adharā - siddhunāśyāyayasva nāh

Gopi-Gita (9)

tava kathāmṛtam taṭṭa - jīvanam
kavibhir iḍitam kṛmaśāḥaham
śravana - mangalam śrimad āṭatam
bhūvi gr̥ṇanti ye bhūri - dā janāḥ

Nectarean discussions about You are the life and soul of those who are tormented by separation from You, and greatly learned personalities, such as Brahmā, Siva, and the four Kumāras, sing of them. Those narrations vanquish the distress of past sins (prārabdha and aprārabdha). Immediately upon being heard, they bestow the highest auspiciousness, and especially the wealth of prema. The nectar of Your narrations is expanded by those who glorify Your pastimes, and therefore such narrators are truly the most generous benefactors in the world.

O beloved master, having seen You as You conversed intimately with us in secret places - having seen Your smiling face, which acts as a stimulus for our amorous desires, Your glancing at us with love, and Your expansive chest, which is the eternal resting place of the goddess of fortune - our hankering to meet with You has increased manifold, and therefore our minds are repeatedly bewildered.

Gopi-Gita (10)

prahasitam priya-prema-vikṣanam
 viharanam ca te dhyāna-mangalam
 rahasi samvido yā hr̥di spr̥śah
 kuhaka no manah sūbhayanti hi

O master, O beloved, When You leave Vrāja to take the cows and other animals out to graze, the soles of Your feet, which are more tender than a lotus, must suffer great pain from sharp pebbles, grasses, and the edges of dry grains. When we think about this, our minds become very agitated.

calasi yad vṛajāc cārayan haśūn
 nalina-sundaram nātha te hadam
 śila-trṇānkuraiḥ sīdatili naḥ
 kalilalām manah kānta gacchati

Gopi-gita
 The Gopis Song of Separation

(12) ^{day}

O beloved hero, as the day draws to an end,
You return from the forest, Your lotus
face partly covered by Your bluish-black
locks of curling hair and veiled in a
very thin layer of dust rising from the
host of cows' hooves. At that time, by
repeatedly showing us Your beautiful
lotus face so exquisitely ornamented,
You arouse amorous desire within our
minds.

dina-parikṣage nila-kuntalair
vanarūhānanam bibhrad āvṛtam
ghana-rajasvalam darsayan mukur
manasi nahi smaram vira yacchasi

O dear most beloved, O destroyer of all sorrow:, Your lotus feet, which fulfill all desires of Your surrendered devotees, are worshipped by Brahmā, who was born from the lotus, and they are the ornament that embellishes the earth. When meditated upon they remove all calamity, and when accepting service, they bestow supreme bliss. Kindly place such lotus feet upon our breasts.

granata - kāma - dām padmajārcitam
 dharani - mandanam dhreyam āpadi
 carana - pankajam śantamam ca te
 ramana nah stanesv arpayādhi - han

O hero, the nectar of Your lips increases the pleasure of amorous meeting, and it eliminates all sorrow due to separation from You. Your ambrosial lips are passionately kissed by Your singing flute, and they cause every human being who drinks that nectar, even once, to forget about all other attachments. O hero, please make us drink the nectar of Your lips.

surata - vardhanam śoka - nāśanam
 svarita - venunā susūhu cumbitam
 itara - rāga - vismāranam nrñām
 vitara vira naś te 'dharāmṛtam

O beloved, unable to see You, as You roam the forest, engaging in pleasure pastimes during the day, we experience every moment as a millennium. Then, upon Your return from the forest at dusk, although we eagerly gaze upon Your exquisitely beautiful lotus face adorned with curly locks, we become greatly perturbed by the occasional blinking of our eyes. At that time, the creator of eyelids appears a fool to us.

ātati yad bhavān ahni kānanam
 truti yugāyate trām ahaśyatām
 kūṭila - kūntalam śri - mukham ca te
 jada udikṣatām pakaśma - kṛd drśām

○ Acyuta, You know very well that, bewitched by the loud song of Your flute, we rejected our husbands, sons, brothers, friends, and our entire family. Disregarding their desires we disobeyed their orders and came to You. ○ cheater, who but You would abandon young ladies like us, who have come in this manner to You during the night ?

pati - sūtānvaya - bhrātr̥ - bāndhavān
 ativilaṅghya te 'ny acyutāgtāḥ
 gati - vidas tavodgīta - mohitāḥ
 kitava yositāḥ kās tyajen nīśi

O beloved master, having seen You as You conversed intimately with us in secret places - Your smiling face, which acts as a stimulus for our amorous desires, Your glancing at us with love, and Your expansive chest, which is the eternal resting place of the goddess of fortune - our hankering to meet with You has increased manifold and our minds are repeatedly bewildered.

rahasi samvidam hrc - chayodayam
 prahasitānanam prema - vikṣanam
 brhad - uraḥ śriyo vikṣya dhāma te
 muhur ali - spṛha muhyate manah

O Kṛṣṇa, Your appearance completely destroys the sorrows of Vraja's residents, and in every way brings auspiciousness to the world. Our hearts, which desire You alone, are agonized by our heart-disease, Therefore, giving up all miserliness, kindly give in charity a little bit of that medicine which can cure Your dear ones.

Gopi-Gita (18)

vraja - vanaukṣasām vyaktir aṅga te
 vṛjina - hantṛy alam visva - mangalam
 tyaja manāḥ ca naś tvat - sphuṭamānām
 sva - jana - hr̥d - rujām yan nisūdanam

O beloved, fearing to hurt Your very tender lotus feet, we carefully place them on our hard breasts. Tonight, with those very same soft feet, You are wandering somewhere in this secluded forest. Are Your lotus feet therefore not in pain, being injured by sharp pebbles, stones, and the like? O You who are our very life, our intelligence is bewildered, overwhelmed with thoughts of You.

Gopi-Gita (19)

yat te sujāta - caraṇāmburuhām stanesh
 bhilāḥ śanaiḥ priya dadhimahi karkasēsh
 tenāśavim atasi tad vyathate na kim svit
 kūrpadibhir bīramati dhīr bhavad - āyusām nah

Srimad-Bhāgavatam 10.32.1

iti goṣyāḥ pragāyantyāḥ
pralapantyāś ca citraḍhā
ruruduh su-svaram rājan
kṛṣṇa-darśana-lālasāḥ

Srīla Śukadeva Gosvāmī said : O gopis Parikṣit, thus the gopis of Vraja, brimming with intense eagerness to see their beloved Kṛṣṇa, could no longer contain their feelings. Absorbed in separation and lamenting, they spoke many plaintive words, their voices heart-wrenching and sonorous.

Srimad Bhāgavatam 10.32.2

tāsām āvirabhuḥ chauriḥ
smayamāna - mukhāmbujah
śitāmbara - dharah sragvi
sākṣān manmatha - manmathaḥ

Just then Sri Kṛṣṇa, the crest jewel of the Sūra dynasty, appeared before the weeping vrāja-devīs. A gentle smile blossomed on His face. He had adorned His neck with a forest garland and His body with a yellow garment. The beauty of such a form bewilders the mind of even Cupid himself, who agitates the minds of all beings.